



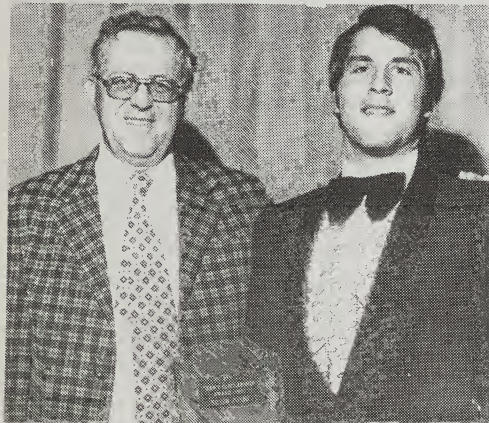
# EAGLE'S EYE

Indian Education Department

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APRIL 1980



Dean of Student Life Dr. David Sorenson (left) presents the Dean's Scholarship Award to Kevin Johns, an Oneida from Rockford, Ill., majoring in zoology. (Photos this page by Hal Williams)

## Students Receive Top Awards At Indian Education Banquet

by Wanda Manning  
Editor

The annual Brigham Young University Indian Education Department's Awards Banquet was held on March 27 in the Ernest L. Wilkinson Center. Students who have academically excelled in their course work this year were recognized for their achievements.

Howard Rainer, Taos Pueblo and assistant director of the BYU American Indian Services and Research Center, addressed students in attendance. He asked "Are you ready for what you are becoming? Are you prepared to give what is asked of you when you leave this university?" He emphasized, "What you learn and take with you is what you have put into your learning experience. Be ready to give what is asked of you, but remember the creator of us all taught and showed you what you can be."

"If your spiritual batteries need to be recharged -- recharge them to be an example to the outside world. These outside pressures are real and you have to be strong to overcome them."

Receiving the Dean's Scholarship was Kevin Johns. The Dean's Scholarship Award is given each year to the Indian student who has the highest grade-point average and who is living an exemplary Latter-day Saint life. This student must also be planning to return to BYU next year. Johns, an Oneida from Rockford, Illinois, is majoring in zoology. He participates and has been a member of the BYU A Cappella Choir for three years and is presently a member of Alpha Epsilon Delta, a pre-med club organization here at BYU. Kevin has served on the Utah Salt Lake Mission.

Charlie Stewart, an Oglala Sioux from Pine Ridge, South Dakota, received the Dean's Leadership Award. This award is presented to the Indian student who has been outstanding in service to the church, who is living

BYU standards, and has been outstanding in scholarship and leadership. Stewart is a junior majoring in social psychology. He served as Indian Week co-chairman for this year's Indian Week and is a member of the Lamanite Generation.

The Outstanding Freshman Female and Male Awards were presented to Sharon Grosenbach and Albert Bennally. The recipients of these awards have maintained excellent grade-point averages throughout fall and winter semesters of their freshman year. They are students of serious purpose and high potential.

Miss Grosenbach, an undeclared major, is from Isleta, New Mexico. She is a member of Lamanite Generation. Bennally, a Navajo from Church Rock, New Mexico, is majoring in design and graphics.

William Hatch, a sophomore majoring in art and design, received the Earl Wayne Cox Award. This award was set up by the Cox family in 1973 after Earl's life was taken in a boating accident. Cox served a mission among the Lamanites and grew to love them. The Cox award is dedicated each year to the male Indian student whose character is of LDS standards and who reflects the qualities of an exemplary father in the home.

Two students received the United Parcel Service Award. They are Scott Canty and Kelly Harris, both Catawba Indians now residing in the Provo area with their families. Canty is a sophomore majoring in English. Harris is a senior majoring in communicative disorders.

Laverda Charley, a Navajo from Shiprock, New Mexico, was the recipient of the Educational Award. She is a senior majoring in elementary education.

Special Recognition Awards were presented to three students: Theresa Tsosie, Sandra Lucas and Marie Robbins. They have achieved special recognition within their own tribes and thus



CHARLIE STEWART

they have brought pride to all Native Americans.

Miss Tsosie, a Navajo from Tohatchie, New Mexico, is a junior majoring in nursing. A communications major, Miss Lucas, is a Lumbee from Pembroke, North Carolina. She is a senior. Miss Robbins is a junior majoring in communications. She is a Navajo from Cameron, Arizona.

Sandra Lucas and Valerie Montoya received the Special Academic Achievement Awards. This is presented to students who are graduating seniors and who have the highest cumulative grade-point averages.

Miss Montoya, a junior from Albuquerque, New Mexico, is a San Juan Pueblo majoring in sociology.

The Student Achievements Awards were presented by the Indian Education faculty to the male and female student they feel has either progressed exceptionally well or has the potential to achieve within their own fields of endeavor. Zana Sturgill and Tony Dayish were the recipients of this award.

Mrs. Sturgill, a Navajo from Provo, Utah, is a minor/major in nursing.

Mr. Dayish, a senior majoring in building construction technology, is a Navajo from Shiprock, Continued on Page 7

## Lamanite Generation Plans Tour Of Eastern Europe

Brigham Young University's Lamanite Generation spreads the spirit of friendship and happiness through their songs and dances of the Lamanite culture. Hundreds of audiences across the United States and various countries of the world enjoy their presentation.

In late April the Lamanite Generation will be leaving to begin their four-week tour of Rumania, Poland, and Hungary in eastern Europe.

The group will arrive April 28 in Bucharest, the capital of Rumania, and will be presenting their first performance in the country's finest auditorium before national television. Two other performances are scheduled the first week of the tour in different parts of Rumania.

In the country of Hungary, several performances will be given in Budapest, the nation's capital, and other cities. Eleven days will be spent in Poland with performance engagements in Warsaw, Krakow, Waroclaw (which was Breslaw, Germany, before World War II) and others.

The group will then return to Bucharest, Rumania, for their flight back to the United States on May 28.

Janie Thompson, co-director of the group, explained that 24 performers along with the technical crew will be going on this spring tour. Members include Maurice Begay (Navajo), Leroy Chavez (Navajo), Ralph Crane (Cree, Sioux), Jake Goodbear (Hadasta, Mandan), Charlie Stewart (Sioux), Eddie Swimmer (Cherokee), Hank Nelson (Navajo), Terry Pyne (Paiute), Dennis Zotigh (Kiowa, Sioux, San Juan Pueblo), Denise Alley (Otoe, Delaware, Shawnee, Cherokee), Debbie Crawford (Sioux), Theresa Tsosie (Navajo), Sharon Grosenbach (Pueblo), Jackie

June (Navajo), Sylvia Laughter (Navajo), Trish Tsosie (Navajo), Kathy Kokenes (Hawaiian), Cherly Nakanui (Hawaiian), Marie Teresa Tenorio (Mexican), Rod Lowr, stage lighting; Allen Martin, technical assistant; Brenda Haddrick, spotlight and drummer; Kathy Golbraith, sound effects; and Phil Hodson, sound man.

Accompanying the group will be Dr. and Mrs. Thomas F. Rogers, Mr. and Mrs. William Farnworth, and Dr. and Mrs. John Maestas.

Dr. Rogers teaches Russian and Polish at BYU. He will serve as the spiritual leader for the group and will also be the interpreter and the emcee for the group when they perform. Farnworth will be the official representative from the BYU administration. Maestas will be the tour manager.

Miss Thompson said the Lamanite Generation's musical variety show will include more traditional numbers and less modern. The people love to see the traditional dances of the American Indians and are fascinated by them. "The countries we will tour are extremely interested in the Native Americans."



ALBERT BENNALLY



SHARON GROSENBACH



Graduating seniors with the highest accumulative grade point average are Sandra Lucas (left) and Valerie Montoya.



# Realize Your Dreams

Richard L. Evans said in the film, "Man's Search for Happiness," that "Life offers you two precious gifts. One is time, the other freedom of choice -- the freedom to buy, with your time what you will. You are free to exchange your allotment of time for thrills. You may trade it for base desires. You may invest it in greed. You may purchase it with vanity. You may spend your time in pursuit of material things. Yours is the freedom to choose. But these are not bargains, for in them you find no lasting satisfaction."

Satisfaction may or may not come when you reflect back and realize how your time here at BYU was spent. Can you step into the competitive world and utilize what you have learned here?

What you learned and experienced here is a reflection of your time and efforts. Many leadership opportunities, opportunities to help others, and opportunities to achieve your goals came your way. Did you take the initiative to make the most of them?

Since the semester is over next week, the choice is ours to share our influence and learning experiences with others we come in contact with. These people may not have the same standards and ideals we have, so it is left up to us to be good examples to them. We need to remember who we are and what we represent.

Many of us will be obtaining summer employment and returning to school in the fall. If this is the case, continue to increase your intelligence and share experiences on the job. Our summer vacation is not only a time to relax, but it should be a productive, worthwhile experience. For those not returning, be true to yourself. Be honest in your dealings with people. Remember your purpose in life. Your greatest asset to the world is yourself.

Let us remember, learning is a life-long process. We need to be strong and live up to the expectations we have of ourself. Achieve to the fullest potential.

Learn to serve others, be of service, and recognize what you have. Give credit where credit is due. Thank the "Creator" for what you have been able to accomplish. Be grateful for the opportunity you were able to come to this university. Do not sell yourself short and follow the ways of the world. Make the best of what life has to offer.

--Wanda Manning

## NATIONAL NEWS

**National Media Conference** -- More than 300 representatives of American Indian media are expected to attend the 1980 Fourth Annual National Indian Media Conference being held May 12-14 in Anaheim, Calif. The goal of the conference is to develop major resolutions to address national issues and concerns relating to Indian ownership and control of broadcast and media-related facilities. Commissioner for the U.S. Bureau of Indian Affairs, William E. Hallett, is scheduled to be the keynote speaker for the conference.

This year's conference, co-sponsored by the Native American Public Broadcasting Consortium and the American Indian Film Institute, will also address potential problems and pitfalls of media and public relations activities for Indian-related events and projects in the United States and Canada.

In addition, the conference will promote the interaction and exchange of information and ideas concerning Indian media-related issues, examine the area of media employment and training opportunities for Indians on reservations and in public media areas, and consider Indian awareness development through the production of quality programming.

Founded in 1977, the NIMC -- which has rapidly become a leading forum for discussion of topics of concern among Indian media professionals -- has served to promote and advance Indian media development and awareness among urban, rural, and reservation communities, as well as public and media officials.

**Crows Reject Shell Oil Deal** -- A multi-million dollar coal mining agreement worked out between the Shell Oil Company and the Crow Coal Authority, was rejected by a vote of 281-156 at the tribe's quarterly council meeting. The proposed agreement would have brought the tribe as much as \$12 million before the first coal was dug. It also offered joint venture opportunities to the tribe.



SARAH LUCAS

## Lucas Twins Graduating

Sarah and Sandra Lucas are graduating seniors -- probably the first Indian twins to graduate from BYU. They have attended BYU since 1975. Sarah and Sandra are fraternal twins.

Sarah remarked, "There are more advantages than disadvantages to being twins. We've never been separated, we went on placement together, and we share many things. We're very involved in sports because we are highly competitive and we are always encouraging others to compete."

Sarah continued, "The disadvantages of being twins is that people won't accept us separate from each other -- they always think of us as twins. We've always hated dressing alike. Our teachers expected the same amount of work from both of us. But being fraternal twins is more enjoyable than being identical twins."

They have contemplated being twins and done a lot of study on the subject. Sarah confided, "I've enjoyed being a twin and I want to have twins when I have children." Incidentally, Sarah is, presently, engaged to Bill Dixon and is planning a fall wedding.

They have never felt exploited because they are twins. In fact, last year, they participated in a research program at BYU about twins.

Because they wear different sizes, they don't share clothes -- but they have the same taste in clothing. They share personal items like make-up articles. They enjoy shopping together. They confide in each other and trust the judgment of the other. They have had similar accidents, but at different times.

Probably the most unique thing about their relationship is their ability to communicate non-verbally. At times, this has proved to be a boon, at other times, they expect other people to understand their non-verbal communication.

So, with the understanding of their closeness and similarities to each other, it is no wonder

## Missionary Spotlight

Elder Michael Etcitty, a Navajo from Kaibeto, Ariz. is currently serving in the South Dakota Rapid City Mission.

Before leaving to serve his mission, Elder Etcitty was a participant with the Lamanite Summer Orientation Program sponsored by the Indian Education Department at BYU.

Elder Etcitty has been teaching the Sioux people for 18 months. He states, "I love this area and I like what I am doing. The people have similar beliefs and traditions that I am familiar with in my own tribe."

His day begins at 6:30 a.m. and ends at 10:30 p.m. "Missionary work is hard. We teach, tract, and get turned down. Sometimes we get yelled at, made fun of and other things, but it makes me want to work even harder," Elder Etcitty said.

Isaiah Lee, an Apache and a returned missionary from the South Dakota mission said, "Elder Etcitty is a great missionary. He works hard and never complains of the hard and discouraging times. The kids really like

that they both are graduating with a B.A. degree in public relations and journalism. Their minor is Indian education. They both attribute their desire to enter the communications field to Howard Rainer of American Indian Services because he recruited them.

Sandra may work this summer in Washington, D.C. She plans to continue her education. Sandra was attracted to BYU because of the relationship of the students with the faculty and the high degree of integrity. She was especially drawn to the Indian Education Department. "BYU stresses success," Sandra notes.

Sarah found the unity of the tribes appealing at BYU. She noticed the feeling of closeness and companionship in the Indian Education Department. Sarah is especially attracted to the standards, environment, and beauty of the BYU campus. Because she is very athletically inclined, she wants to further her education in order to coach college basketball.

Sarah and Sandra are Lumbee from North Carolina. There



MICHAEL ETCITTY

being around him. He is a great asset to the missionary program in South Dakota."

Elder Etcitty adds, "I have always planned on serving a mission for the church. I love and appreciate my family; they offer great support to me. I have learned something new every day since I have been here. Former background in religion and wise counsel from my seminary teacher and parents have also helped me to understand better the purpose of my mission."

Elder Etcitty's family consists of his mother, Pat, and five sisters -- Debbie, Jackie, Jerallyn, Lisa and Michelle. Debbie is currently attending BYU and Jackie hopes to participate with this year's Lamanite Summer Orientation.

are seven children in their family. They are both vivacious young women. They seek a balance in their social, academic and spiritual life. Sandra comments, "Students shouldn't limit themselves to one aspect -- they should experiment with other facets of learning and growing."

Probably their favorite past-time is basketball. They both had the opportunity to play basketball on scholarship at other schools, but they chose to work their way through Brigham Young. For the past five years, they have spearheaded an Indian women's basketball team that has made a place for themselves in the tournaments. Last year, their team took first place at Ft. Hall. This year, their team, the Provo Suns, placed second at the 12th Annual Indian Women's Tournament hosted by Ft. Hall, Idaho.

BYU has provided choice experiences for them on and off the campus. They have been richly rewarded for their individualism, leadership and achievements. They have received recognition at various levels during their years at the "Y," which indicates their need to excel.

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PLEASE SEND ME:

☐ Admission Application

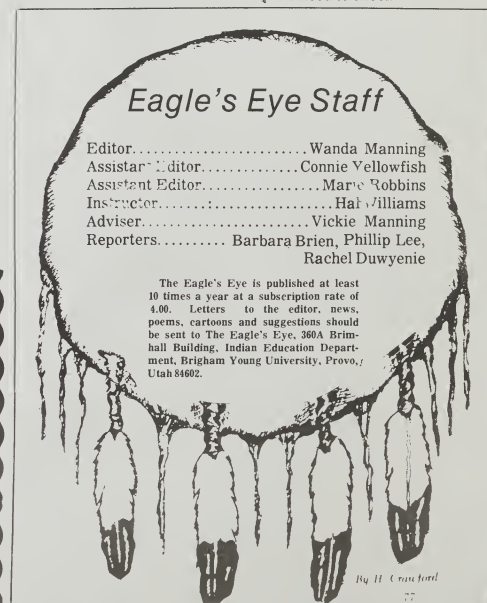
☐ General Information concerning Indian Education at BYU

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ADDRESS.....

CITY.....

STATE.....



By H. Crawford





BETTY SIMONS

by Connie Yellowfish

Besides participating in a family business, continuing her education, actively taking part in educator workshops, partaking in church activities, and raising a family — BYU alumna Betty Henderson Simons is also writing a book about the traditions, values, and attitudes of the Native American.

Betty expresses a personal concern about her Indian heritage. "I wrestled with the question of how 'Indian' I could be and still remain a member in good standing in the LDS Church. I was raised with traditional Navajo religious teachings and values and respected these teachings, and, yet, not all my questions were answered.

"I was taught that I was to 'live in the Anglo society but not to become of it.' This concept has always stood out in my mind because of the LDS teaching of to 'live in the world but not be of it.' The traditional culture for the non-Indian is the 'world,' and he is admonished to be selective about which teachings and values he embraces. In order that some Indians won't appear 'old-fashioned,' they have discarded all that is Indian and embraced the Anglo world's false traditions."

Studying and collecting information for her book has occupied her time for the past 15 years. While at BYU, she researched other tribes. She kept her information general in order to reach the readers of many tribes; but her book can be a learning tool for non-Indians, as well.

Betty knows that the self-esteem of students is affected by the non-Indian world; and they don't want to give up all of their Indianness in order to be accepted by non-Indians.

"Although the country is now more lenient toward minorities, there is still not a great allowance for differences. I have been taught to feel happy and proud that I am an Indian, a Lamanite.

"Polynesians and Mexicans are also Lamanites, and we share a great heritage. The Lord does not require us to become Anglo-Saxon or 'white' in the sense that we need to turn completely away from our culture. We have the Book of Mormon and other scriptures to give us guidance to know which traditions we should keep and which ones we should turn from.

"We are called a 'chosen people' and this term is not meant to give us reason to become unrighteously full of pride nor to give license to ethnocentrism. As a youth, I encountered many individuals who tried to cause me to believe that 'white was right' and that, perhaps, I was not as faithful in the pre-existence as I should have been to merit being born into the world as 'white' instead of Indian. I hope

# Graduate Simons Reflects On Indian Heritage

that all Indians would come to a knowledge of truth in terms of who they really were, who they really are, and who they are to become. We are of many tribes known to the world today.

"We are also of the 'true branch of the olive tree to be grafted back into the tree.' And we need to prepare to meet the Great White Spirit, who is Christ, when He returns to the temple at the New Jerusalem which we, as Lamanites, are prophesied to help build. By nature, we are a spiritually-oriented people and feel that by retaining these correct traditions, we will remain a 'peculiar people' and avoid becoming totally of the world."

She remembers how BYU had to "grow up alongside the Indian students by going through some administrative changes." She continues, "Non-Indians shouldn't expect Indians to become white. They should become more secure with themselves in order to accept Indians. It is an individual problem if they are threatened by Indians. We've had to do all the adapting. The non-Indian idea of harmony is diverse and, perhaps, it needs to be re-defined. The Indian concept of harmony is to work with others and to accept reality."

"It's great to be who you are! There's a special feeling about being Indian — and it is not ethnocentric. It needs to be said that we could lose what is worth keeping. We need to exalt in our heritage — not be ashamed or apologize for it. All that Indians have suffered through has preserved a higher level of spirituality. Non-Indians have yet to learn this and admit that they could learn from the Indian."

Betty cites Alma 9:16 from the Book of Mormon: "For there are many promises which are extended to the Lamanites; for it is because of the traditions of their fathers that caused them to remain in their state of ignorance; therefore, the Lord will be merciful unto them and prolong their existence in the land."

She also cites Alma 9:8 from the Book of Mormon: "Behold, O ye wicked and perverse generation, how soon have ye forgotten the tradition of your fathers; yea, how soon ye have forgotten the commandments of God."

## True, False 'Traditions'

Betty responds, "It is apparent from these two scriptures and many others found in the Old Testament, the New Testament, the Doctrine and Covenants, and in other books in the Book of Mormon that there are incorrect, false traditions that are taught in a culture which should not be perpetuated. But, there are also many correct, true traditions that should be taught and handed down from generation to generation.

"My purpose in writing this book is to point out and define some of these traditions (both correct and incorrect ones) and help dispel the unwritten teaching that all traditions are wrong and (in particular) that all Lamanite and (more particular) Native American traditions and values are wrong for us who are members of the Church of Jesus Christ of Latter-day Saints."

She cites the title page of the Book of Mormon that states the

book was "written to the Lamanites, who are a remnant of the House of Israel, that the book is a record of the people of Nephi, and also of the Lamanites, and . . . to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers . . ."

"American Indians are descendants of Lamanite people described in the Book of Mormon, and they are called 'Lamanites' today to distinguish them from the Gentiles (those who are of European descent) and those who are Jews. Lamanites are not descendants only of Laman and his brother Lemuel, the rebellious 'bad guys.' The term 'Lamanite' has many connotations as it is used in the Book of Mormon, just as the term 'Gentile' has varied meanings and is not to be considered a negative label for a people.

## Indians Are 'Lamanites'

"The Book of Mormon refers to the false, incorrect traditions of the Lamanites; and many individuals, Indian and non-Indian alike, have interpreted these scriptures to mean that all the Indians believe and teach, traditionally, should be avoided and discontinued. The point is that American Indians are also descendants of all the Book of Mormon people. They are descendants of Lehi, Nephi, Sam, Jacob, Joseph, Ishmael, Mulek, King Benjamin, Alma, Amulik, Enos, Mosiah, Captain Moroni, Amulek, Helaman, Samuel the Lamanite, Ammaron, and many other Nephtie-Lamanite people written about in the Book of Mormon.

"Many individuals still believe, incorrectly that the Anglo-Saxon member of the church is a descendant of the Nephties because the Nephties are referred to as a 'white and delightsome people.' This is simply not the case. So the Book of Mormon could correctly be referred to as 'Ancient Native American History. Philosophy, and Religion.'

"We have a great heritage that goes back far beyond the reservation culture that has evolved in the last half-century; back beyond the romanticized 'cowboy and Indian in the Great West' era; back beyond the times of many of our great chiefs and leaders; and back beyond the period that the non-Indian historian records in written English.

"The Book of Mormon teaches that Christ visited the Americas, administered to the people living on this continent, and established his church in all its correctness among our ancestors just as He did for those people living in Biblical lands. Almost every tribe has a 'creation' legend, a 'flood' story of world deluge, a concept of deity, and many other legends that parallel Bible teachings.

"Anthropologists and archaeologists have sometimes falsely assumed that these Indian tribes 'overheard' some of these Bible stories from 15th century missionaries and wove these stories into tribal legends. The Book of Mormon tells us that the Master himself taught these doctrines to our ancestors in 33 A.D. Because written records were not kept by

anyone after 421 A.D. and, also, because of religious/political dissensions and divisions among the people, all that we have left today are oral legends. Many of these teachings are 'truths' that can be supported by scripture. In this book, I have identified many general Native American traditions and values that I believe are 'true' and, therefore, should be practiced and taught to our children."

### Examples of Correct Indian or Lamanite Traditions

"One tradition that immediately comes to mind is that of respect for elders as wise and valuable resources. Children were taught respect for authority. There were no 'old folks' homes, traditionally, nor was there a mandatory 'retirement age' for older members of a tribe. This is in stark contrast to the non-Indian's obsession with youthfulness and almost complete lack of respect for those 'over-the-hill.'

"Commercials and advertisements picture 'youthful' as the ideal age and many cosmetics are promoted to keep a female young, alluring, desirable. We also read daily of the latest 'face-lift' operation performed on a well-known celebrity to remove those dreaded wrinkles — a horrible sign of aging to be avoided at all costs! So, non-Indians have false traditions to give up, too.

"I have also felt sadness for the many neglected and seemingly forgotten elderly non-Indians in rest homes who will eagerly reach out to a stranger for attention and conversation. I have taught teenage girls in church groups, and we talk about this false tradition in their Anglo culture.

"Even a noted General Authority has said: 'Isn't it odd that two people can raise and care for six children, but that those six children argue and squabble about who should have to take care of these two when they grow old.' Many discipline problems and lack of respect for authority in our schools across the nation could be solved if all children were taught respect for their elders.

"Traditionally, Indians did not physically indulge themselves. They believed in self-discipline and that the physical body was to be kept subject to the spirit. They fasted regularly. Children were taught self-discipline, which goes hand-in-hand with recognizing and respecting themselves and authority. Dr. Spock's attitude toward little discipline was a total contrast to Indian child-rearing practices; and he has since changed his theory.

"Another universal Indian traditional teaching is that everything has a spirit and that one should show reverence for nature, animals, and all life.

"These 'correct' traditions are but three of over 30 distinct, traditional values and teachings I have identified that should be kept by Native Americans."

### Examples of Incorrect and False Traditions

"Some incorrect and false traditions are witchcraft and the selling of one's soul to Satan for power, fame, wealth, and for perpetuating 'secret combinations' referred to in the Book of Mormon among the Nephtie-Lamanite peoples.

"Satan has also taught our people many things. Witchcraft is an apostate aspect and we, as

LDS Indians, should avoid any tampering with the realms of Satan. There are also many individuals who perform religious works for money.

"The scriptures refer to these practices as 'priestcraft' (2 Nephi 26:29 of the Book of Mormon). Our many medicine men are greatly skilled in herbal medicine and possess great wisdom in counseling techniques, much like a psychiatrist. But many of them have turned to priestcraft (Alma 1:16 of the Book of Mormon).

"These 'false traditions' are two of eight practices that I have identified that are sensitive areas today. I have great respect for medicine men and religious leaders in my tribe, and it is sad to observe drunkenness and 'worldly practices' brought into the religious ceremonies. There was a universal apostasy, and no tribe had the priesthood since it was not restored to earth until 1829 and 1830."

President Spencer W. Kimball said in an address given to Indian students at BYU in January 1965:

"... if anybody tells you that any Indian tribe has the Aaronic priesthood, or any part of it, you tell them it is not true; because they lost it, just like the early Christians lost it on the other continent. The Lamanites and the Nephties, in their great apostasy lost everything except a little memory; and that memory, of course, stimulated them to rebuild, unofficially and unwarrantedly, some of the traditions, some of the legends, some of the memories — distorted."

## Everything Has A Spirit

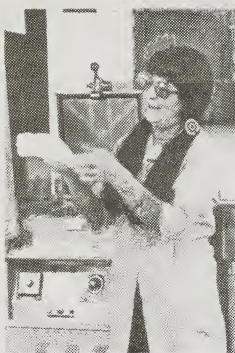
"He was responding to the issue that some tribes claimed to have preserved the priesthood since the time that Christ visited the Americas. President Kimball stated that there was priestcraft, but no priesthood."

Betty, a Navajo from Shiprock, N.M., is married to Jeff Simons, who is teaching part-time at BYU. They have five children: Benjamin, Dezhi, Peachy, Koty, and Samuel.

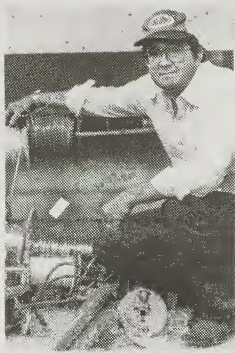
The Indian Organization Development, Inc., is their family business, where she is the vice-president and secretary. Their organization teaches leadership, management, interpersonal relations, communications, and other related skills. As a team, the Simons have worked with tribes and updated methods that cover legislative issues. They also teach some non-Indian concepts in order that Indians may learn to compete.

In 1967, Betty received her bachelor's degree in secondary education. She has nearly completed her master's degree in guidance and counseling at BYU. She taught at BYU and Navajo Community College. She also taught home economics in southern Utah where she was an adviser and counselor to Indian students from grades 6 through 12. Presently, she is a home-making leader for the LDS Church in her state. Betty has consulted in many national Indian educator workshops. During her career, she has taught students what to retain from their Indian way of life.





ELAINE KNISSIN



NORM HAYBALL

## Business Council Runs Many Tribal Enterprises

Wise assessment of community needs requires considerable vision on the part of the Shoshone-Bannock Business Council of Fort Hall, Idaho.

Citizens of this country have the freedom to produce, to organize production, increase productivity, to work, to save and invest, and to generate wealth.

Establishing productive enterprises which increase revenue and create more jobs for community members has been a major concern of the Shoshone-Bannock Business Council.

One of the most successful tribal enterprises on the Fort Hall reservation is their Tribal Trading Post. The Trading Post is located in I-18, Fort Hall Exit, north of Pocatello about 8 miles, and has been in operation for 2½ years.

This business enterprise is a grocery store, such as Safeway or Albertsons. However, it provides a little more for its consumers. Small departments within the Trading Post include an arts and crafts shop which Althea Blackhawk is manager;

a small delicatessen in which Elaine Kiniffin is manager; and a cigarette shop of which Hazel Diaz is the manager.

Most of the customers at the Trading Post are non-tribal members from the surrounding communities in the Pocatello-Blackfoot area. The location of the store is ideal for travelers traveling through the area also. A major reason for outside customers shopping at the Trading Post is the non-sales tax on all purchases in the Trading Post. Besides a savings, other reasons are the quality and variety of services and goods available.

Proper management definitely attributes to the success of profits earned. Future expansion plans of this tribal enterprise is to first incorporate a western clothing department, and second, to increase goods and services in the various existing departments by providing additional space within the current business operation.

This will create more jobs and additional profits for the Shoshone-Bannock tribes.

# A Special Report: Fort Hall

## Free Enterprise System Encouraged

The Fort Hall Indian reservation is always seeking for improved uses of the available resources for its tribal members. The free enterprise system, capitalism, and private ownership are stressed. People are encouraged to start their own business.

In addition to the Fort Hall Trading Post, Other tribal enterprises include the buffalo herd, furniture and cabinet shop, electrical company, tribal farm, excavating company and railroad profits from the railroad crossing the reservation. These businesses employ members of the Shoshone-Bannock tribe and began with a grant program with the government.

Fort Hall has a most impressive herd of buffalo. The original herd of 17 has grown to 237. When slaughtered, all parts of the buffalo are used. Buffalo meat is sold at the trading post to the public, the hide is sold to a leather company, and the head is mounted and sold at the trading post.

The Shoshone-Bannock buffalo herd is one of the largest in the western United States.

Another tribal enterprise was the furniture and cabinet shop. Privately owned now, the shop makes household furniture items and storage containers. These items are purchased by businesses on the reservation and by the government. The storage containers are used to store radioactive waste.

The electrical company offers an on-the-job training program. These trainees are encouraged to increase their understanding of their trade by seeking more knowledge in trade or technical schools.

## Two Tribes Combined

The Fort Hall Indian Reservation is located in southeastern Idaho and extends into four counties: Bannock, Bingham, Caribou, and Powers. The reservations is comprised of several districts: Fort Hall, Gibson, Bannock Creek, Lincoln Creek, and Ross Fork.

The Fort Hall townsite and agency headquarters are located about midway between Pocatello and Blackfoot (about 11 miles from each town), on U.S. Highway 191 which runs through the major part of the reservation.

The fact that this national highway traverses the Reservation—plus adjacency to such populous centers as Pocatello, Blackfoot, and Idaho Falls—may help prevent the community from becoming "isolated."

The outside world comes to the reservation daily in the form of hundreds of cars and trucks. Moreover, Fort Hall people have frequent contacts in Blackfoot and Pocatello in connection with work, business, education, shopping, recreation, religion, health, and numerous other types of activities.

The 522,036 acres in the reservation are adaptable primarily for farming and stock-raising. The cultivated land indicates that the soil is fertile and of high potential value. The reservation is in a low-rainfall area, with an average annual precipitation of only about 10 inches. Water shortage seems to be a perennial problem.

The reservation is on a high plateau, varying in elevation from 4,000 to 9,000 feet. Summers may be very hot, with temperatures well above 100 degrees, and the winters cold with frequent sub-zero weather. The average growing season is 150 days.

There are about 3,000 Indians enrolled in the Shoshone-Bannock Tribes. About nine-tenths of the enrolled members belong to the Shoshone Tribe, and the rest to the Bannock. In addition, there are small numbers of the Indians from other tribes. The population of the reservation has been growing rapidly.

Recently the nine-member BYU "Eagle's Eye" staff visited and conversed with tribal leaders of the Fort Hall Indian Reservation. Valuable information and insight was gained in the economic advancements of the Shoshone-Bannock Indians. The staff appreciates the time and effort made by various individuals who shared and explained their programs.

The staff's special reports are in this issue, representing the most comprehensive coverage ever done by the staff on one tribe.

The electrical and construction companies bid on the various jobs in the area. Presently undergoing construction on the reservation are 30 new homes. The electrical company hopes to win the bid to supply electricity to these homes. This company is privately owned now, also.

Covering 1500 acres of land, the tribal farm is a new invest-

ment of the Shoshone-Bannock tribe. The area is used to grow potatoes, sugar beets, hay, and grain.

These businesses are supported by the Fort Hall Business Council. New projects under consideration are a radio station, ski resort, fish hatchery, and development of phosphate mining.

## Resources Center: A Library Plus!

The Shoshone-Bannock Library Resources Center presently serves the estimated 3,000-member enrollment of the Fort Hall Idaho Indian Reservation.

History of library services upon the reservation dates back to 1964 when a small library was created in the basement of Timbee Hall, the tribal recreation center. Noise was a tremendous disadvantage due to the bouncing of basketballs that could be heard from the gym overhead. In addition to this, lack of tables forced patrons to read in the noisy cafeteria adjoining the library, and there was an inadequate collection of material.

During this time, the Pocatello Library rendered assistance to the tribe by providing a once-a-month bookmobile. However, the bookmobile was parked by the tribal library and did not visit other areas of the reservation.

A change occurred when, in 1971, the library moved into a one-story warehouse with headstart and other educational programs. The collection of material for the library has slowly increased and expanded. A bookmobile was purchased to travel five afternoons a week to distant districts of the reservation.

By March 1974, Fort Hall had one of the finest reservation libraries in the nation. At this time the Library Resource Center was created and moved to the \$882,000 Human Resource Development

building. This building housed all social and educational services of the tribal and Bureau of Indian Affairs.

Since 1974, the library and media center have greatly expanded and now offers services to adult patrons and secondary and elementary students.

A well-qualified staff consists of the director, two certified teachers, two teacher aides, and a secretary.

Preparatory materials and tutoring services are offered to those who are interested in broadening their realm of knowledge in mathematics, history, sociology, etc. In addition, assistance for a GED, Armed Service or College admittance test is available. Within the past six years, 160 participants have obtained a General Education Degree.

The library's chief collection is on Indian history. Fiction, legend and myth books are available along with tapes on Indian music at the library. A rare collection of 660 Indian books, no longer printed, add to this unique collection of materials.

At the library center, the bilingual language of the Shoshone and Bannock people is taught to enrolled members of the tribe. Irene Study, a Shoshone-Bannock Indian, currently assists with this particular project.

A great asset to the library is a microfilm center which has census rolls dating from 1886-1940. It contains enrollment data

for the Shoshone-Bannock, Western Shoshone, and Northern Paiute people. The library owns a micro-reader and printer.

The Media Center stores materials that have been donated by the people at Fort Hall. Each negative is printed and kept on file. Many pictures people donate to the graphics department have been reproduced into larger prints. Future projects in the Media Center include the development of postcards, T-shirts, posters and calendars.

Graphics and layout work for pamphlets, booklets, and brochures are done by trained personnel within the center. The Media Center has two dark rooms. One of the dark rooms is available for student and public use.

Films such as "Ishi," "Man Called Horse," and "I Will Fight No More Forever," are a few of the video tapes that can be viewed. An added highlight is the activities and events of the Shoshone-Bannock Festival, which is held annually during the second week of August. Since 1977, the festival has been taped in color.

Other materials consist of vertical files containing tape and various sources of information on alcoholism, V.D. and health education.

(Sources taken from: American Libraries Vol. 5 No. 1, January 1974; Personal Sources: Barbara Pulleria and Charlene Ignacio)

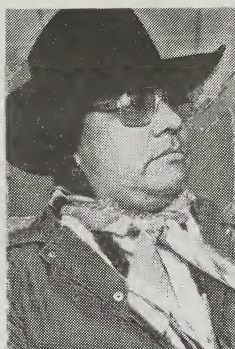


An imposing sight in the main area of Fort Hall is this chemical/fertilizer plant next to the Union Pacific railroad. (Photo by Hal Williams)





GILBERT TETON  
Tribal Chairman



JAMES OSBORNE

## Tribal Council Member Gives Insights Into Various Fort Hall Programs

by Connie Dee Yellowfish

James Osborne, Shoshone-Bannock from Ft. Hall, Idaho, is a member of the Tribal Business Council.

Jim is an earthy-type person, close to Mother Earth — much like you would expect a robust Indian man to be. While being interviewed, he deliberates his answers — carefully weighing his statements as he studies you.

There is a wisdom about him that is reminiscent of elders from all of our tribes. You are attracted to him because you hope he'll share some of that knowledge with you.

When he was asked about the unity of the Shoshone-Bannock tribesmen, he reveals his subtle Indian humor by responding with, "Disunity among Indians is an inherent tribal right!" And he chuckles at the reporters as they record his statement.

One of the staff writers struck a nerve when the question was asked "Since you don't have educational requirements now for election to the tribal council, will you ever establish educational requirements in the future?" He retorts with, "Did our old chiefs have an education? They led many people for many years based on their knowledge and experience!" Then he softens with, "Education is quite important. Education is needed in order to deal with this world." Clearly, he understands and lives by the Indian tradition of respecting our elders.

I politely asked him questions regarding the Business Council, and he politely answers. We speak of the tribally-owned 223 head of buffalo, school activities, the basketball tournament that is under way, agricultural projects, and tribal enterprises — and we are getting nowhere. I'm wondering, "When will he be himself with me?"

Finally, there is a breakthrough. He asks, "Are you a spiritual person? Are you very religious?" My reply is, "Yes, because I believe Indians are very spiritual and religious beings." That was the beginning of a trust. And he begins to share himself with me. We exchange world views and I find his philosophy of life is much like mine — Indian. He admonishes me, "Don't sell your people short!"

He shares a story he likes to tell his children, as he pulls out his wallet (like any proud father) to show me his children's pictures. He calls this story his \$2

bill philosophy. "If you earn \$2, do you spend it right away — or do you invest it in something that will double your money in interest? The bill represents a diploma/degree. How do you use it? Or, is it just a fancy piece of paper? Are you cheating yourself? Or, are you getting the full benefit of an education?"

He continues, "Spirituality is important — be strong with it; yet learn the white man's knowledge. Determine how it applies to the Indian way of life."

Jim has five children. He taught his sons how to run his cattle ranch. He has tried to bring his children up in the traditional way, but he reminds them that they must live in two worlds. And "it's a necessity to know both."

Three years ago, he grew braids. He is comfortable with his Indianness, as well as understands it. He sees how to better his tribe in the non-Indian world. He gets disappointed at times when programs fall through, activities are not successful, and when his people show no interest in tribal affairs. But he lives by the traditional Indian attitude of not imposing his values upon others.

As he points out different sites on the reservation, he tells me of the ancient history of my people — for the Comanches were once brothers of the Shoshones. I cling to his words, trying to picture our people together in that time of history.

Suddenly, I feel a kinship with the reservation. It reminds me of the Wichita Mountains in Oklahoma where you can see the plains for miles and miles. It also makes me wonder if the Comanches chose to roam in what is now Oklahoma and Texas after they were separated from the Shoshones — because the land reminded them of the periphery of the Rockies. It is a new spiritual awakening to feel that I am part of the land.

I found genuine people at Ft. Hall. The Eagle's Eye staff was well treated, as well as tolerated. I felt a kinship with them as I spoke with different members of the tribe. I welcomed new acquaintances as I rekindled the old.

I found the spirit to keep their traditional ways alive — to be refreshing in a confusing world where many of us get lost in the crowd.

And I went away with a bit of advice that I will always cherish: "Don't sell your people short!"

## LDS Church Growing On Reservation

by Marie Robbins

Along the side of a gravel road in the Fort Hall Reservation stands erect a small, red brick chapel.

The worn bricks of the building reveal the couple of decades of its existence. Despite its age, the old chapel appears to be very well kept, the spacious lawn freshly mowed, and surrounded by a sturdy fence.

This chapel serves as the meeting house for the members of the Fort Hall Indian Branch. It is located on the reservation near the residential part of the community. Although the building is small in structure, it is adequate for the size of its membership. The average attendance is approximately 25 members on Sunday.

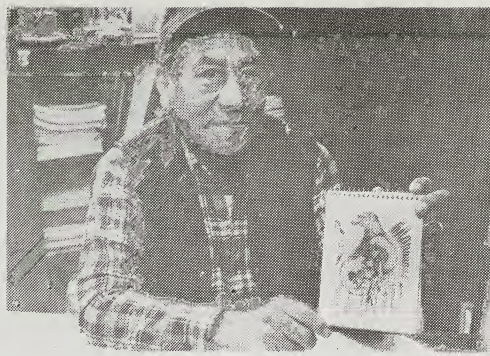
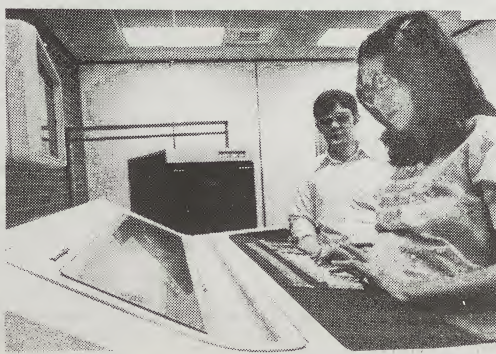
The branch is coordinated by three non-Indian couples who have been called from the Stake to serve as missionaries and to develop the needed Indian leadership within the branch so that the Indian priesthood holders will be the major force of the branch in the near future.

The branch president, Brother Albert E. Stuart, (non-Indian who resides in Pocatello) is eager to get BYU entertainment groups to perform on the reservation in an effort to open more doors for missionary work. Brother Stuart also mentioned that at present, there has never been any full-time Lamanite missionaries who have been called to serve on the reservation and stated that such a person would be very helpful in the growth of the branch.

The members of the branch were very friendly and hospitable to the visiting Eagle's Eye staff members. The children seemed very happy and typical of any Mormon branch or ward, as they sat with their families on the metal folding chairs, and later as they marched off to class with folded arms. There was a good spirit of brotherhood as the Indians and non-Indians worked together to implement the various programs of the Church, Relief Society, Priesthood, Sunday School, Sacrament, Primary and Scouting.

One of the most beautiful parts of the branch was to see the Lamanite members take an active role in classes, Sacrament and Sunday School programs, and to see the Lamanite priesthood holders participate in the administration of the sacrament.

As tribal accountant Lloyd Monroe looks on, computer operator Donna Miller punches information on the machine. (Photo by Hal Williams)



Tribal artist Jimmie Dann holds one of his many pen-and-ink drawings that are being made into cards. (Photo by Wanda Manning)

## Jimmie Dann: Artist Puts Fort Hall On The Map

by Wanda Manning

"Sometimes I play my recordings of Indian music to get in the mood to draw," states Jimmie Dann, a self-taught artist who was born and reared in Fort Hall, Idaho.

His interest in art began while he attended the Fort Hall boarding school. "The older boys taught me how to carve and create the type of work I now do," he recalls.

"I begin by sketching my ideas in pen and ink and then transfer the sketches to wood or oil paintings," he adds. "I really have had no formal training in art."

Dann served in the Navy for awhile. "When I was stationed overseas, I used files to grind and saw down the tools I needed. The guys I was stationed with have some of my sketches. I worked with a lot of teak wood while there," he states.

He attended the Sherman Indian Institute in Riverside, Calif., and the Southwestern Bible College in Waxahachie, Texas. "I was fortunate to earn money as an assistant art teacher while at the bible school," he said.

For the ministry, Dann taught in Rosebud, S. D., for four years and in Lodge Pole. Mon. for three years. In addition to these areas, he served and taught throughout the Midwest.

His art work consists of pencil, pen and ink sketches, acrylic and oil paintings, and wood carvings.

"I sometimes demonstrate acrylic painting at Blackfoot and Pocatello high schools," he explains. Dann follows through on every piece of art work he does. "I cut and dye my own frames for every piece of art I do."

He makes use of cedar wood that is imported from Arkansas, Sagebrush, white pine, and teak wood for his creations. Dann also paints on old animal skulls and flat rocks found in the area.

"My most valuable piece of art, thus far, is a painting of my wife's grandfather," he declares. "I painted it for my wife, Amy."

In his youthful years, rodeo clowning was a part of his life in addition to his art work. "I was injured when I jumped on a bull that a rider did not ride. I still had my big baggy clown pants on and I realize it was a dumb thing to do now." A short while later, he retired from the rodeo clowning business.

He now substitutes his rodeo clowning with art pieces. "I make rodeo plaques for the bareback, saddle bronc, and bull riding events." He continues, "I carve out figures from one piece of wood and place it on another piece of wood."

Dann's art work is also used for the men's and women's sports tournaments. "They ask me to make some of the trophies and sketch designs for the programs and championship jackets." This year, Dann made and presented the trophy for single game high scorer at the women's basketball tournament. This went to BYU's Sarah Lucas.

A recent development for his art work will be the making of a plate of his pencil sketches for cards, etc. "A good friend and gentleman in Pocatello will produce the plate and print the cards for me."

His God-given talent is passed on to his children and grandchildren. Dann has seven children, and four are actively involved in some form of artwork. The family art ranges from beadwork to pen and ink sketching, acrylic and oil paintings. "I want very much to teach them what I know," he said.

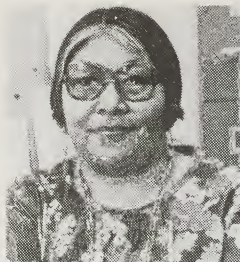
"I do my art work when I get in the mood. I have a little shop and most of my work is shown during the festival time in August," Dann explains. "Since I work for the tribe, just my spare time is devoted to art."

He is employed at the Shoshone-Bannock Tribal Police headquarters as the juvenile officer.

Dann serves on the board of the Northwest Indian Arts and Crafts Association and is a member of the Anadarko Oklahoma Art Gallery of Indian Artists.

His artwork will be presented in Boise, Idaho, for the Indian Art Show at the Julia Davis Park. This showing will be held in June of this year. The Indian Art Show will feature Indian artists from Idaho and members of the neighboring tribes who reside in the state also.





ZELPHIA TOWERSAP



EMMALINE GEORGE

## Education: Ladder To Success

Education is a ladder to help many reach happiness. Without it, many would find life meaningless.

Because of the ever-changing world, one must continue receiving learning experiences in order to be productive and useful to society and even more important to himself.

The Shoshone-Bannock Tribe of Fort Hall, Idaho, is indeed interested in the welfare of their youth and realize their youth will be the future leaders of their community.

Located on the reservation is an elementary school (Blackfoot School District) and a dream yet to come true is to establish a public high school. The majority of students attending junior and senior high school enroll in nearby schools in the Blackfoot-Pocatello area.

The sequence of learning experiences should be planned so that those obtaining an education will achieve his/her highest occupational competency upon completion of his/her program.

To make sure educational needs are being fulfilled, the Shoshone-Bannock Business Council each year selects individuals to serve on an Educational Committee for the tribe. Mrs. Zelpia Towersap, Shoshone-Bannock, currently serves as the chairman of the Education Committee.

She states, "Serving as the

chairman involves working with the students, local schools, parents, and colleges throughout the country. It is indeed hard work." Working with Mrs. Towersap is Mrs. Emmaline George who is also a member of the tribe. Mrs. George commented, "We have come a long way. We are very pleased with our students who are enrolled in higher institutions throughout the country."

Mrs. Towersap and Mrs. George indicated there are presently 47 students who are enrolled in higher institutions with two individuals pursuing doctoral degrees. This is the highest enrollment ever in higher education.

The major purposes of the education committee is to (1) determine eligibility of students in higher education for financial assistance, (2) implement special programs to meet the needs of the Indian students, (3) provide scholarship monies for academic excellences at all levels, (4) act as a liaison between the tribe and the Blackfoot School District, parents and students, (5) surity of educational needs and opportunities are being provided for in the school curriculum.

The Shoshone-Bannock tribe's future goal is to provide effective learning experiences for their students so that they will be successful and happy in life. It is indeed a goal each community should look forward to accomplishing.



Taking second at the Fort Hall tourney were the Provo Sundevils, from left, front row -- Shirley Jones, Jarmana Littledog, Sarah Lucas (captain), Sandra Lucas; back row -- Rebba Tsosie, Dela Jackson, Dianne Alley, Philene Stewart, and coach Bill Dickson. (Photo by Phillip Lee)

## Fort Hall: Prolific Recreation Program

by Phillip Lee

Some of the important past-times of the Shoshone-Bannock Indians in Fort Hall, Idaho, are their recreation activities.

Mike Salkalaris, recreation specialist, has been with the Sho-Bann Tribe for 12 years and has enjoyed the opportunity to work with the people.

The recreation program is funded by the BIA and is one of the organizations that the government finances. During the winter months, the recreation program employs a staff of 20. The staff declines to approximately eight during the summer.

"Recreation is important to

day," said Salkalaris, "When the people have nothing to do, recreation gives them a chance to stay out of trouble and a chance for them to keep active." He said, "One day you will be thankful for an active body."

The recreation program offers many activities, such as bowling, boxing, skiing, volleyball, and basketball. Every year the recreation program sponsors tournaments and hosts different Indian tribes throughout the western states.

"Of the 3,000 members of the Sho-Bann tribe, we think each individual tries to get involved. We try to get everyone involved -- from the youngest to the oldest.

Everyone plays in some phase of the recreation program," Salkalaris replied.

When asked why he stayed with the recreation program for so long, Salkalaris answered, "I enjoy what I am doing. It gives me time to myself. I am given freedom to work the program the way I want to, and I do not have to go by a set outline. They trust my judgment."

"Recreation is a good program for the tribe. It would be a shame to lose any phase of the recreation program, especially when it helps the tribe in many ways," he concluded.

## Head Start Preparing Youngsters For School

The Head Start program, operating in Fort Hall since 1971, is under the direction of Gayle Jim. The program is funded for the next three years by a grant provided by the Indian Migration Programs Division of the Health, Education and Welfare Department. The Shoshone-Bannock tribe furnishes and maintains the care and cost to operate the building.

The staff involves three teachers, three aides, three bus drivers, one cook, and a health/handicapped coordinator, Linda Jimmy. Shoshone-Bannock; Marvel George, Otee-Missouri; and Alice Wadden, Navajo, are the teachers.

"All activities must be learning documented," remarked Gayle Jim, director. The children are taught skills in language arts such as speaking, story telling, and pre-reading activities. Also they learn about natural science and have simple experiments to learn about the world around them.

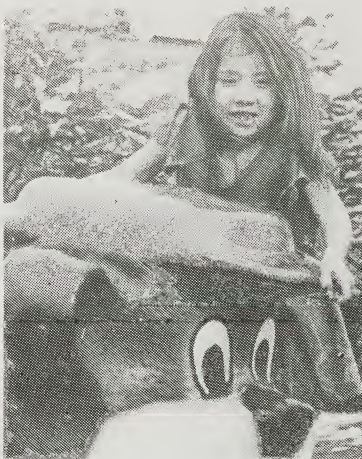
Every day they are given opportunities to live and interact in groups. The sharing, living, and playing together helps them to learn to live as a group. They are given the chance to express

their feelings through various types of art work.

Some of the self-chosen activities are using blocks, scissors, paper, crayons, paste, beads, puzzles, picture books, easel and floor games. The group games include singing games, sense games, simple guessing games, and dramatic play. They develop tonal sense, listening, singing, and self-expression through music.

The Fort Hall Head Start program provides a knowledge of the proper health and dental hygiene for the child. Each child should have a complete health examination. Immunization and dental work will be completed by the end of school year. Lunches and two snacks are provided for each child. They are given a period of rest each day.

Parental involvement is highly stressed and is a major factor to the program. Parents who have children enrolled must be willing to volunteer in the classroom. The Head Start program allows the parents to have their say in matters pertaining to their children through the Parent Advisory Committee and seven board members.



Tahnee Jim, Gayle Jim's granddaughter, plays on the Head Start equipment. (Photos by Hal Williams)



Senior Leslie Baker selects a book to read at the Sho-Ban School.

## Tribal Schools Prove Successful

The teaching program at Fort Hall Elementary School is "more individualized when you teach students more where they are at. They are progressing at their own speed," observed Donna McArthur, 4th grade teacher at Fort Hall Elementary.

McArthur was born and raised in Fort Hall. She went to school at Fort Hall and went to high school in Blackfoot. Donna is a graduate of Idaho State University in elementary education. She has been teaching in Fort Hall for six years. Currently, the majority of her students are Indian. There are 24 students in her class.

Math, spelling, language and arts are the standard study subjects. Math seems to be easier; reading is more difficult.

"Students have problems learning English; it is hard for them to see the differences in tenses and plurals," she observed.

In addition to the basic reading and writing, she implements the Indian reading series consisting of legends and myths. McArthur uses extra learning activities in subjects in Idaho history, first aid, and nutrition. In another activity for her students, she gives the class the opportunity to do oral presentations and act out stories. Other students pick the best presentation, and they are able to tell their story to the 2nd grade.

Another program offered to the students at Fort Hall is the Shoshone-Bannock tribal high school. Gwen Buckskin, a teacher's aide at the school, sug-

gested, "This program is aimed at giving the students the idea that they aren't competing with others just to keep up with themselves. The Sho-Ban Tribal High School started with a staff of four about five years ago. Now they have grown to a staff of 19 with 65 students. The school is offered to Indian students between the 7th and 12th grades.

The high school offers the basic core classes in a regular high school. A good advantage of having this tribal school is that credits can transfer to the surrounding high schools, but the student can complete all the years of high school at the tribal school.

The school offers guidelines for future plans such as technical or vocational school, a 2-year college, or a 4-year college.



# Rainer: 'The River Of Life'

(EDITOR'S NOTE: This special story entitled "The River of Life" was written by Howard Rainer and delivered at the Indian Education Awards Banquet at which he was the featured speaker.)

One night when I was awakened from a deep sleep, I lay in bed pondering various things and a provoking thought came to my mind.

I began to see a very powerful river crashing downstream. As I looked closer at this majestic river, I began to see hundreds of beautiful salmon fighting their way up stream. There were big ones, small ones, fighting to conquer the pounding water from above and trying desperately to jump the rapids.

I could vividly see many of these salmon with cuts and bruises and their little gills gasping desperately for air from fatigue. There were some of these fish that seemed to fly through the air and hit the jagged rocks as they were violently thrown back.

My mind seemed to even capture the sound of crashing thunder from this ruthless river full of rage, a river that was unwilling to yield any ground to these determined salmon fighting to make it back to their ancestral spawning grounds.

As the scene and thunderous sound faded away from my mind, I just lay there staring at the ceiling thinking to myself, "What an inspiring scene of courage and determination I had witnessed."

These valiant salmon knew where they wanted to go, they knew the price that had to be paid, and they knew that it would take an abundance of will power, strength and commitment to overcome what lay ahead.

This river made every salmon equal to the test. The few that fought and made it found their reward while many were left behind.

I am so thankful that I was able to experience this dream or whatever it was, because it gave me some excellent analogies for our Indian people today.

Many of our Indian people are like the salmon I saw. They have been in the treacherous river of dropping out of school, experiencing prejudice, feeling the agony of broken homes and alcoholism that have thrown them helplessly against the rocks of painful injuries of self-defeating behavior and low self-esteem, bitterness and hatred for themselves and others around them.

Many have looked at the awesomeness of this river called life and said to themselves, "It is too much. I cannot handle it. Let someone else do it for me. I am helpless. The BIA can buy it, pay for it, they can do it all for me."

Others of us have looked at the pounding river of obtaining a higher education, securing a profession, sacrificing time for religious activity and other responsibilities and have said, "It is too hard. I give up! I will just stay in the quiet river below and succumb to Indian social

and peer pressure that will eventually drown me into apathy and crippled mentality."

Yes, like many of the salmon that I saw, many of us have stopped fighting the rapids and made all kinds of excuses for poor performance in what they do. We have blamed others for our failures and have kept many fellow Indians from jumping the rapids to victory, success and stature.

Like I saw in this dream, there were many salmon which stayed behind, but there were also the valiant few that were fighting and giving everything they had to jump each rapid.

They are like some Indian people I know who are determined to help themselves first, then their people or other tribes.

They are the courageous ones who are leading the way for others to follow. I think of many I have met who are working on their master's or doctoral degrees while working part-time and with the additional challenge of rearing a family. I think about the ones who are working so hard to bring about positive and meaningful change for their Indian communities. I think about the Indian handicapped I have met this year who are courageously working and trying to make something of their lives despite the ridicule and scorn from the cowardly around them.

I, too, have had to take a hard look at this fierce pounding river before making an attempt to jump upward.

There have been times of frustration, disappointment, and failure -- but I am still forging the rapids.

I want to close by sharing with you a very special person who, in my observation, reminded me of one of the salmon that made it to the top of the river.

This woman was a Chippewa Indian from Minnesota. Not too long ago, I was teaching 16 American Indian handicapped men and women how to conduct a workshop. At the conclusion of the seminar, this woman -- who could barely stand up from cerebral palsy -- said, with her voice shaking, "All my life I have been a caged eagle because my own people made fun of me and resented me, but tonight I want to tell you that in the morning I will fly away from this cage called self-pity. I promise to put on the best workshop in my home state that will make Mr. Rainer and myself proud!"

Young people, live up to your potential. Keep your Indian heritage and family name in high honor. Live up to your callings in life. God did not send you to Earth to fail. You are here to succeed and grow, to be the best.

What excuse do you have for not being the best in what you do?

What is standing in your way of personal achievement? What is holding you back?

After all, aren't we like some of the salmon of that river? There is a reward for hard work, struggle, sacrifice and enduring to the end.

## Provo Team Takes Second

by Phillip Lee

The 12th annual "Women's All Indian Basketball Tournament" was held March 19-22 at Fort Hall Idaho, with the Provo Sundevils taking the runner-up trophy among the 16 teams.

Fort Hall hosted the teams during the tournament including Trading Post, Ida.; All-Rounders, Mont.; Red Eagles, Ut.; Arapahoe Sundevils, Wyo.; U&O Jayhawks, Ut.; Owyhee "Goot Ones," Nev.; Shoni Roadrunners, Ida.; Warm Springs, Ore.; Blackfoot Centrals, Canada; Recreation, Ida.; Blazers, Wyo.; Nevada Babes, Nev.; Paap-Tu-Nmi, Wash.; Dribblers, Canada; St. Xavier, Mont.; and the Provo Sundevils, Ut.

The Provo Sundevils played their first game on Wednesday. The team consisted of Sarah Lucas, Sandra Lucas, Diane Alley, Shirley Jones, Phillene Stewart (all from BYU); Virgie Tsosie and Della Jackson are former Utah State students. Germaine Littledd is from Montana.

The Sundevils won their first game against the Blazers, 76-14. In this game Sarah Lucas put in 26 points to give the Sundevils a big win over the Blazers. Their second game was against the Ft. Hall Recreation which they lost. With only one more chance to take the championship, the Sundevils knew that they could not lose.

Friday, the Sundevils played Owyhee, Nevada; they won with a score of 55 to 26. Because of the win they had to play later that evening against St. Xavier, Mont., winning 44 to 41. This took Provo to a possible four games on Saturday.

Saturday morning was the first game scheduled. They tipped off with the Shoni Roadrunners. The Roadrunners lost as the Sundevils moved closer to the championship.

Their next game started at 2 p.m. with the U&O Jayhawks. The Sundevils showed no weariness as they beat their opponents 59 to 38. The third game they had to win was against the Trading Post. The Sundevils conquered the win with the score of 53 to 44.

The game was won, 51-34, by the Nevada Babes. They had gone undefeated the whole tournament.

The recreation program of the Sho-Ban Indian tribe did an outstanding job on the tournament. Large trophies were given to the first through the sixth place teams. There was a sportsmanship award given away also.

Awards were given for Most Valuable Player, which was Babe Harrowa from Nevada Babes. The "hustler" award was given to Sissy Snapp from Idaho. The high scorer in one game was given to Sara Lucas from Provo, Utah; traveling trophy was to Blackfoot Central; Outstanding Coach was Leland Topsy, Recreation team; Sportsmanship went to St. Xavier from Montana.

There were also chosen among these players an all-star group. These included Darlene Sandoval, All Rounders; Laverne McMaster, Blackfoot Central; Joann Myore, Cookie Black, U&O Jayhawks; Diane Alley, Sarah Lucas, Sundevils (Provo); Tammy Wadsworth, Trading Post; Sissy Harrowa, Babe Harrowa, Laurie Dunn, Nevada Babes; Donna Honena, Shoni Roadrunners; Binky Dixey, Ft. Hall Recreation; and Cindy St. Clair, Arapahoe Sundevils.

## Awards . . .

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New Mexico.

Announced as winner of elections to the 1980-81 Tribe of Many Feathers' Council were Dan Sine, TMF president; Arlyn Knudsen, vice-president; Marlene Begay, vice-president of public relations; Gary Nelson, vice-president of marrieds; and Lapita Keith, vice-president of social relations.

Faculty members and Indian students gathered Thursday,

March 27, to attend the annual Lamanite Awards Banquet in the Wilkinson Center.

Students maintaining a grade point average of 3.0 or above received special recognition for their outstanding academic achievement while attending Brigham Young University this year.

Howard Rainer, assistant director of American Indian Services and Research Center, was the featured speaker and encouraged the audience to have their spiritual batteries in good condition. "If your battery is low,

there is no way you will be able to survive the enormous thrusts that are coming your way," remarked Rainer.

As an alumni of BYU, Rainer cited numerous examples of harassment he received from people blatantly opposing Mormon Indians who have graduated from BYU and who have found or are in search of elevated positions of employment. "First, they'll test your religious standing, your virtue, and your work. That's the name of the game," exclaimed Rainer.

"Heavenly Father declared that we will be on top and have influence on North America and on top of the world," stated Rainer. He pointed out, "This is not a dream; this is a promise. Look at those who are not choosing difficult majors. Look at those who are only taking credit hours and wasting BIA funds."

Rainer warned his listeners. "Money is dwindling, we are losing programs because the Senate is changing, and we can no longer rely on them." To help alleviate this problem, Rainer suggested, "You'd better think of being a Congressman, lobbyist or lawyer."

"What types of goals do you have that you can contribute to Indian America?" asked Rainer. "Do you believe what was written and prophesied is true?" asked Rainer, referring to the promises God made to the Lamanites (Indians). This promise is to build up New Jerusalem.



HOWARD RAINER  
Banquet Speaker

Rainer explained, "You must be prepared to give the people on the reservation what they are in need of. If not, they will look at you and ask you where you got your education."

Rainer emphasized to be good examples! "Thousands look at one or two who have not lived up to their potentials and ask, is that what BYU does to them?"

Rainer cited that many handicapped people who are crippled are becoming attorneys and doctors. "We have good minds and are capable," remarked Rainer. "Those who do not succeed are the 'mentally crippled,'" commented Rainer.

"You are not here by mistake," concluded Rainer. "What is stopping you from being the best?"



Dr. Rondo Harman, left, presents the Earl Wayne Cox Award to William Hatch, a sophomore in art and design. (Photo by Hal Williams)



# Special Indian Art Program In Blackfoot Preserves Culture

by Wanda Manning  
Editor

A unique and successful art program has been a part of the Blackfoot School District for four years now. The program enables the Indian students who are attending Blackfoot High School to earn four hours of class credit and learn how to make cradle bonnets, cradle baskets, willow baskets, mocassins, and Indian rawhide drums.

"We have the sanction of the school district and the high school to have a segregated art program in which the Indian students are able to learn and keep alive the arts and crafts of the Shoshone-Bannock people," stated Gloria Dillard, instructor of the class. "It is the first of its kind to succeed," she added enthusiastically and a story will appear soon in the "Saturday Evening Post."

Mrs. Dillard has been with the program for four years. She was hired by the National Endowment of the Arts and the Idaho Commission of Arts.

"The cycle has been completed this year upon the return of one of the students who graduated and came back to teach others how to make the Indian drum," she exclaimed. Mrs. Dillard will eventually be phased out as the instructor and work

as the coordinator of the program.

"We have special teaching certification from the Governor of the State," she exclaimed. "Indian adults from the Fort Hall area (as well as others) come in and show the class how to make these art and craft items. Because of the lack of funding, we are not able to keep these adults on year round." Some funding for the program has been made available through the Comprehensive Employment Training Act.

The class usually has between 10-14 Indian students. They begin the class by becoming acquainted with the geometric design. This design is predominant among the Shoshone-Bannock Indians.

They then move to the pen and ink sketching. Most students draw wildlife and old people. "We are very fortunate to have Willie Preacher come in and show the students various techniques," Mrs. Dillard added.

Oil painting is also taught to the students by Mrs. Dillard who is a professional artist from Blackfoot.

The class then moves into the crafts of the Shoshone-Bannock people. "We have brought back two main things lost by the Shoshone-Bannock people; the biting and splitting of the willow for cradles and the porcupine quilling handicrafts," stated Mrs. Dillard.



Professional artist Gloria Dillard (right) and assistant Inga Evening discuss the special Indian arts and crafts program at Blackfoot High School. (Photo by Hal Williams)

"Our main thrust or emphasis is on the unique crafts of the Shoshone-Bannock people. They are the moccasins, with the reinforcement of the buckskin strip between the upper sole and bottom sole; double lock beadwork, using two needles; the lazy stitch beadwork; cradle board bonnet, using the willows; buckskin cradle board; willow baskets; rawhide drum made from hollowed out logs; porcupine quill work; and the process of tanning the buckskin," she explained.

Additional electives include the Navajo weaving of the rug, Nez Pearce corn husk basket and Pueblo pottery.

"The students keep what they make in the class," Mrs. Dillard added.

An extension of this program has been made available at the elementary school level. It is called "Indian Awareness." One

of the crafts that is taught at this level is loom beading.

The Indian adult women who helped to teach in the program were able to travel, along with Mrs. Dillard, to the opening of the plains section of the Cody Museum in Cody, Wyoming. "They were honored guests there, and we all had a good time," exclaimed Mrs. Dillard.

Mrs. Dillard declared, "We are very fortunate to have non-Indian people who know we need this type of program. This program brings good public relations between the tribe and the school district."

She concluded, "We can have the best of both worlds. Neither of them are greater than the other. There are really good things in both worlds."

